becomes a scene where the Supreme Being places man to play his appointed part, He by man's side always. When, therefore, God is conceived as seeing our hearts, hearing our prayers, revealing truths to our souls, breathing strength and holiness into us and leading us on by the hand in the path of spiritual progress, it will be seen that crass dualism . of ordinary thought breaks down and a profound unity is recognised between the Divine and the human spirit. Here, therefore, in the Divine nature, we find personality in the truest sense combining the ideas of independence, absolute unity, and permanence which we necessarily attach to it. God, therefore, is not only a Personal Being in the truest sense, but He alone is personal in that sense, **the Parama Purusha.**

CHAPTER XX.

THE RISHIS' CONCEPTION OF BHAKTI OR REVERENTIAL LOVE TO GOD ; ITS DEVELOPMENT IN LATER EPOCHS.

The word ' *bhakti*' which means reverential love and attachment to God is nowhere to be found in the Brahma Sutras and it is to be'found only in one of the principal Upanlshads, the Svetasvatara, the most modern of the ancient twelve Upanishads. But the thing, though

not the
name, is there in its true nature, devotion to the real Self,
to the Infinite, even tender love to the Supreme Being. It
appears underthe various namesofyna^a, *vidya, yoga, darshana,*
upasana, etc., That these processes or movements of the
soul have an emotional aspect is recognised in the teaching
that the Self should be worshipped or contemplated upon as a
r dear object. As the Self is nearer than all other objects, it is
taught to be dearer than son, riches and all other things.
The Brihadaranyaka (Chapter I, iv, 8) says: *"It.is dearer*
than son, *dearer than riches, dearer than any other thing, because'*